

# RELIGIOUS WORLD

## FUTURE OF MORMONISM.

### The Effect of Statehood on the Church—Causes for Anxiety.

From the Literary Digest.

The effect of that statehood for Utah would have upon the Mormon church was a subject of much anxious consideration before-hand among the church people of other states; and there are many signs that the attitude of the enemies of Mormonism is increasing rather than diminishing as the actual results of statehood are ascertained. A symposium on the subject of "The Mormon Question"—embracing the political power of the church, the methods of Mormon missionaries, and alleged resumption of polygamous relations—appears in the Independent.

Of the nine persons participating, there is but one representative of the Church of Latter-day Saints, and that is the president, Wilford Woodruff. His contribution to the symposium is a long and carefully considered paper, in which he states that the church is not in any way prepared to resume polygamy, and that it is in the hands of the legislature to decide whether or not to do so. He also states that the church is not in any way prepared to resume polygamy, and that it is in the hands of the legislature to decide whether or not to do so.

There never were laws, of such a character, affecting relations which had existed nearly half a century, obeyed so implicitly and dutifully as those relating to plural marriage have been; but I can not say that every one who lived in plural marriage before the issuance of the manifesto has since then strictly refrained from such associations. There is a state law, however, framed in almost the precise language of the Edmunds-Tucker law, to which all are amenable.

Prof. Marcus E. Jones, of Salt Lake City, writes a considerable length giving the results of a systematic effort to get the facts by submitting a series of questions to people in various parts of Utah, concerning polygamy. The results are as follows: 1. The number of polygamous families in the state is 311. 2. The number of polygamous families in the state is 311. 3. The number of polygamous families in the state is 311.

Rev. N. E. Clemenson, of Logan, Utah, quotes the passage quoted above from President Woodruff's manifesto, but gives an additional sentence which he calls the "vital clause" of it. This sentence is:

"And I now publicly declare that my advice to the Latter-day Saints is to refrain from contracting any marriage forbidden by the law of the land."

Thus the manifesto did not command but merely advised against polygamy. It is a curious thing, however, that polygamy must live while Mormonism does, quoting from the "revelation" that established polygamy to show that it was made an "everlasting covenant"; that it is the covenant of marriage; that it is necessary to the defilement of men; and that upon its practice depends the incarnation of the more noble spirits that are anxiously waiting above to receive human bodies.

According to Rev. William R. Campbell, editor of the Kinsman, Salt Lake City, the Mormons have increased 60,000, or nearly 35 percent, in the last year. He declares that the methods of the Mormon missionaries and the doctrines they preach, and concludes that the church "grows neither because of its merits as a system of moral or religious truth, nor does it grow because of its methods, but because of the nature of man."

Rev. Dr. T. C. Cliff, superintendent of the Methodist missions in Utah, and Rev. W. S. Hawkes, superintendent of the Congregational missions, also express the conviction that the church has a general return to polygamous relations. Rev. Dr. R. G. McNeice, president of the Synodical Conference, Salt Lake City, says that the elders in denying the church the right to have a general return to polygamous relations, are in the wrong.

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An article in the New York Times, written by Mr. Cannon himself, whom many regard as the real head of the church in Utah, runs as follows:

"Never since the organization of the church have the Latter-day Saints been exposed to such contending influences as they have during the past few years. The enemies of the church have entered with a new vigor and changed. They have been placed in new and trying circumstances. The Lord has assured his people from the beginning that all would be tested, and if they could be shaken, they would be. Certainly these predictions have been fulfilled to a very great extent of late. It has been surprising how many, who for long years have exhibited the utmost fidelity to the truth and to the priesthood, have manifested a want of faith and a dispo-

sition to reject the counsels of the priesthood. A spirit has seized them that has prompted them to indulge in strange expressions and feelings. "The division on party lines in political matters has been one of the chief causes, if not itself the chief cause, of this change. It is a strange thing to have to say about Latter-day Saints that the love of party and the zeal for party has arisen above every other consideration; and this feeling has been carried to such an extent at some times and in some places as to cause great pain to those who have loved the union of the Saints and the welfare of Zion."

"No one of experience and observation can very well question the propriety of the Latter-day Saints being divided on national party lines. We have reached a point in our career where unless this had been done there would have been arrayed against us forces which would have been difficult to cope with. It was, therefore, the highest prudence that there should be such a division. But it did not need such a division, because it was proper to have a division in political matters, that the people should yield to a spirit of division and strife. Yet this spirit has been evident, and in some cases actual animosity has been all too plainly exhibited."

The writer goes on to observe that those believers "who have displayed the most intense partisan feeling, and who seem in many instances to have thrown aside all sense of obligation to that influence and that authority which they had esteemed more than life itself," had gone away through not reading their church papers.

### The Newest Profession.

From Leslie's Weekly.

The professions are overcrowded. Even the ministry seems to be suffering from a congestion of candidates, as it has usually suffered from a lack. In this general overcrowding, it should be borne in mind that there is a profession in which a well trained man can not but enter. It is the work of supervision in our public schools. Supervisors and superintendents and directors of training are in constant demand.

The American public school system is suffering more from a lack of proper supervision than from any other cause. This system is gradually improving. This improvement has resulted from a better supervision, but still further improvement should be made, and yet further improvement should also be made in the supervising forces. The position of superintendent in towns of 10,000 and larger population represents an opportunity of giving direction to the best forces of the community, of inspiring teachers, and of training boys and girls for nobility of character. The position, too, is one having a proper pecuniary reward.

The salary of a superintendent in many cases runs as high as in any other profession, and in many cases considerably higher than the income of the better lawyers or doctors of the same town. The welfare of American life would be greatly improved by men entering the work of educational supervision.

### Beecher on Cuba.

Twenty-four years ago Henry Ward Beecher preached a sermon on "Cuba and the Brotherhood of Nations." After referring to the "Virgin Islands affair," he said: "This monstrous crime indicates what the condition of things is in this island, and shows against what elements the Cubans are in revolt. It is the duty of this government, then, to deliver the people from this evil through their organs of government, to do whatever can be done with propriety in this matter. Let America bind up wounds—do not make them; quench the fires of war—do not kindle them. But if she will put into our hands the cup of bitter and fierce, that shall be poured out as a medicine to the nations, may that hand reach forth from a kindly heart, and may it be a medicine administered by love and kindness, though it be stern kindness and love, and not in fury, in wrath, or in revenge."

### God in the Soul.

Now, believe me, God hides some ideal in every human soul. At some time in our life we feel a trembling, fearful longing to do some good thing. Life flashes before us, and we are conscious of this hidden impulse to do our best. There is a time when we are not content to be such merchants or doctors or lawyers as we see on the dead level of our existence. We long to glorify her womanhood as sister, wife or mother. Here is God—God standing silently at the door all day long—God whispering to the soul that to be pure and true is to succeed in life. Whatever we get short of that will burn up like stubble, though the whole world try to save it.—Robert Collyer.

### Arguments Against Gambling.

Bishop Hall (Episcopal) of Vermont has endeavored to make a reasonable statement of the arguments against gambling, says the New York Tribune. He says that the objections are: 1. It is dangerous to the excitement of the mind. 2. It tends to discourage honest, sober, hard work, people think that by its means they can attain to wealth more easily and quickly. 3. That it lowers and degrades what a soul is meant for. 4. That it is a violation of the trust of money committed to one, and fifth, that it is a violation in selfishness of the law of brotherly love.

The Alma Enterprise relates that Deacon Fairlie went to Topeka the other day and while there thought it would be a neat thing to buy flags for all the children in his Sunday school. So he bought a big bunch of flags and returned home, only to find when the hour of distribution came around that on each flag the following was printed: "Remember the Maine."

To hell with Spain.

"In England," said the returned tourist boastfully, "I appeared at court." "How much was the fine?" queried his cynical friend.—Boston Traveler.

The difference between pride and vanity is that we have one and other people have the other.—Puck.

## THE LATTER PEACE.

We have passed the noonday summit  
We have left the noonday heat,  
And down the hillside slowly  
Descend our wearied feet.  
Yet the evening air is balmy,  
And the evening shadows sweet.

Our summer's latest roses  
Lay withered long ago;  
And even the flowers of autumn  
Scarce keep their mellow glow.  
Yet a peaceful season woe us  
Ere the time of storms and snow.

Like the tender twilight weather  
When the toil of day is done,  
And we feel the bliss of quiet  
Our content hearts have won—  
When the vesper planet bushes,  
Kissed by the dying sun.

So falls that tranquil season,  
Dew-lake on soul and sight;  
Faith's silvery stars are blended  
With memory's sunset light,  
Wherein life pauses softly  
Along the verge of night.

Paul H. Hayne, in New York Tribune

## THE NEW GERMAN SABBATH.

Quite Unlike the Thing Americans Suppose It to Be.

From the Pall Mall Gazette.

Remember the Sabbath day. In Berlin one is not very likely to forget it. When we read the newest police regulations affecting the outer observance of Sundays and holy days, one feels that the Scotch Sabbath is not in it. It is the Glaswegian Sunday of Rob Roy, when a man might be arrested for idling in Kirk time. The first restrictions quoted seem mild, perhaps even salutary. A noisy tradesman or callings are forbidden to open his doors for morning service so far as they interfere with the Sunday rest. The beer wagon may not wag, and the roll wagon may not roll, the furniture van must not rattle down the peaceful streets, and people may not change houses on Sunday morning. But what that could say his rest would want to be. Soon, however, we come to stricter rulings. On Sundays, days of penitence, and through passion week, private festivities are forbidden if they interfere with such days. Into the house the police do not exactly intrude, but if the different laws fail to agree on the question, then the police right come in again. And finally, there is the gem of the whole document. People are graciously permitted to read and water their flowers in their gardens and balconies on any hour of Sunday, except the hours of morning divine service—then they may not. The moral of it all seems to be—either go to the church or keep safely in bed.

## Sunday-School Lessons for 1900-'06

Advance (Cont.), Chicago.

The International Sunday-school lessons committee met in the city a few days since and mapped out the lessons for the first six-year period of the twentieth century. Private conversation with various members of the committee developed a number of facts regarding the lessons. The series is to include three years and a half of study in the New Testament, and two years and a half in the Old Testament, and is to follow a line of study beginning in 1900 there will be a continuous study of the life of Jesus until July, 1901. This will be the first time that eighteen months of unbroken study have been given to the biography of Christ in the lessons. The study with his resurrection, as heretofore, will follow him through John's visions to the home and thence above and contemplate him in his glory. In the other lessons for the series the plan heretofore followed will be continued, that is, the passages selected will not be consecutive, and there will still be gaps between. Members of the committee say that no other plan has been found feasible, but it is believed that the Bible readings selected for 1900 and 1901 will greatly aid in filling up the gaps. The lesson will still be the same for adult and infant classes. The demand for a different lesson for the younger classes proved to be impracticable. The golden texts are to be selected as often as possible from the lesson, but always to go on and at the same time retain the name, the committee declares to be unappealable. As to length, the lessons will be shorter rather than longer, and two didactic lessons will not be given consecutively.

When the members of the committee were asked what criticisms were most frequently and strongly urged against the lesson schemes heretofore followed, they replied that the three months of Solomon were the most severely criticized. "Why," I got, "so tried of Solomon, myself," said one committee member, "that I never wanted to see him in the lesson again. The prophetic, doctrinal, and didactic lessons have also met with much objection, because it is not easy to interest children in lessons which lack incident, and hence the selection of biographical series for the opening of the new century, the preference for New Testament lessons is on the increase. But one member of the committee thought that this demand did not come from children but from a foolish intellect. The Old Testament was the Bible of the race in its infancy, and its striking biographical and historical features catch the interest of the child.

In personnel the committee is gray-haired, wears glasses, and looks intellectual and wise. In representing lesson schemes at the meetings, Dr. A. F. Schaeffer, of Montreal, and Rev. J. B. Sampey, of Louisville, seem to take the lead. At the banquet, Dr. Mosheim Rhodes, of St. Louis, made rather the most eloquent speech. Professor W. W. Moore, of Hampden-Sydney, Va., is said to be a very brilliant preacher, and to be much in demand. Professor Sampey is the youngest member of the committee, and Mr. B. F. Jacobs was called by a speaker of the evening the best Sunday-school worker on the round world. Dr. A. E. Dunning, secretary of the committee, attended the meeting, but went home before the banquet.

## THE SUNDAY SCHOOL.

LESSON IX, SECOND QUARTER, INTERNATIONAL SERIES, MAY 29.

Text of the Lesson, Math. xvi, 17-30.  
Memory Verses, 26-28—Golden Text, I Cor. xi, 26—Commentary by the Rev. D. M. Stearns.

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17. "Now the first day of the feast of unleavened bread the disciples came to Jesus, saying unto Him, Where wilt Thou that we prepare for Thee to eat the passover?" This was of all passovers the greatest, for it was the last, the consummation and fulfillment of all that had ever been. He said concerning this one, "I have heartily desired to eat this passover with you before I suffer" (Luke xx, 15, margin). And He also added that it would have a fulfillment in the kingdom of God. The first passover was in connection with the deliverance of Israel from Egypt. The still future fulfillment will be in connection with a far greater deliverance of Israel, so much greater that the former shall not seem worth mentioning (Jer. xvi, 14, 15; xlii, 7, 8). May the "Where wilt thou?" of the disciples, with the "What wilt thou?" of Paul (Acts ix, 6) be ever our attitude to Him.

18. "And He said, Go into the city to such a man, and say unto him, The Master saith, My time is at hand; I will keep the passover at thy house with My disciples." In Luke xxii, 10, we learn how they would know the house and find the man. They would meet a man bearing a pitcher of water, and following him they would find the house.

19. "And the disciples did as Jesus had appointed them, and they made ready the passover. In Luke xx, 13, it is written that they went and found as He had said unto them. So it was also in the matter of the ass' colt (Luke xix, 32); they found even as He had said unto them. In John iv, 50, the man believed the word that Jesus had spoken unto him, and he went his way, and the sequel shows that he found just as Jesus had said.

20. "Now, when the even was come, He sat down with the twelve. It would be interesting to consider the preparations which they made and the significance of each item. Let the teacher take time to refer back to the institution of the feast in Ex. xii, and show how the Lamb, kept four days and then slain a lamb without blemish; the bitter herbs, the unleavened bread, the sprinkled blood, are all so full of significance as typical of Christ our Passover sacrificed for us (I Cor. v, 7).

21. "And as they did eat he said, Verily I say unto you, that one of you shall betray me." There were only 12, the innermost circle of His followers, and yet He says "one of you." But it was no surprise to Him, for Jesus knew from the beginning who they were that believed not and who should betray Him.

22. "And they were exceeding sorrowful, and began every one of them to say unto Him, Lord, is it I? He said unto them, He who had given them of the true character of Judas, and well had Judas concealed from them what he really was. Instead of suspecting any one they each asked, Lord, is it I? What a wonderful revelation to have such a one in His company all that time and never tell the others.

23. "And He answered and said, He that dips his hand with Me in the dish, the same shall betray Me." John xii, 26, says that Jesus dipped the sop and gave it to Judas Iscariot. When those who have been our friends, or at least have professed to be our friends, turn against us and become our enemies, it is a most trying thing, but it is blessed fellowship with Jesus, for as He was treated we must expect to be.

24. "The Son of Man goeth as it is written of Him. But woe unto that man by whom the Son of Man is betrayed. It had been good for that man if he had not been born." It was all foreseen and foretold, even as the scriptures said concerning the treatment of our Lord by Herod and Pontius Pilate, and the gentiles, and the people of Israel, they only did what God's hand and counsel determined before the ages. (Luke iv, 27, 28), but that is not in the least lessened the guilt. His knowing that he would be done did not compel them to do it. Unless there is an indescribably fearful future for the betrayers of our Lord, His words in this verse have no significance; but see Job xxxv, 18; Rev. xxi, 8.

25. "Then Judas, which betrayed Him, answered and said, Master, is it I? He said unto him, Thou hast said. According to John xii, 10, Judas also said, "That thou dost, do quickly." And Judas went immediately out, and it was night. And it is still night with him who betrays his Master, the blackness of darkness follows him, and he is lost. He is not in the light, and he is not in the national benefit of Israel at that time because they knew not the time of their visitation and would not have their Messiah. He institutes a new ordinance, to continue as a memorial of His death.

26. "And as they were eating Jesus took bread and blessed it, and brake it, and gave it to the disciples, and said: Take, eat. This is My body." The passover is to be a memorial of His death, and the national benefit of Israel at that time because they knew not the time of their visitation and would not have their Messiah. He institutes a new ordinance, to continue as a memorial of His death.

27. "And He took the cup and gave thanks, and gave it to them, saying, Drink ye all of it, for this is My blood of the new testament, which is shed for many for the remission of sins." When He said, "I am the door," or "I am the true vine," or "I am the bread of life," He certainly would not suppose that any one would think that He was an actual door or vine, and so here He is beyond thought that He would be the door, or the vine, or the bread of life. He is the bread of life, and He certainly would not suppose that any one would think that He was an actual door or vine, and so here He is beyond thought that He would be the door, or the vine, or the bread of life.

28. "But I say unto you, I will not drink henceforth of this cup of wine until that day when I drink it new with you in My Father's kingdom." Luke xii, 18, says, "Until the kingdom of God shall come." In Luke xii, 29, 30, He speaks of His own need to be baptized with the apostles eating and drinking at His table in His kingdom and sitting on thrones judging the 12 tribes of Israel. From I Cor. xv, 24-28, it seems that His kingdom will precede that of God the Father, and yet we shall probably find that both are one in different stages. On that same night He said that He had given to His people the glory which the Father had given Him, and that He would show it to them. In Rev. xx, 6, it is said we shall reign a thousand years, and in Rev. xxi, 5, that we shall reign forever and ever. As in last lesson, so again we remember that we shall be "even with the Lord," and that we shall fully know Him. We heartily one with Him now in His great desire to gather out His bride and hasten the marriage of the Lamb.

29. "And when they had sung an hymn they went out into the Mount of Olives." Then followed Gethsemane, where He left the eight, and afterward the three, and went alone.

A Suggestion: "Popper," said Willie, "why did you buy a golf coat?" "I bought it," said Mr. Willie, "I did not need it." "Of course I did." "Then I need a top coat to play to it. I seen 'em advertised."—Harper's Bazar.

"Victim of hard luck," of course," asked the sarcastic citizen. "In every shape and form," answered Dismal Dawson. "Why, my friend I never got out of the jail what the weather turns cold or begins to rain."—Indianapolis J.



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## THE HERALD

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LADIES AND GENTLEMEN IN ATTENDANCE FOR BOTH SEXES.

## SOCIETY DIRECTORY.

### Masonic.

El Paso Lodge, No. 130, A. F. & A. M. Meets every first and third Wednesday at Masonic hall, over the hardware store. Brotherly love cordially invited. W. C. SLACK, W. M. A. KAPLAN, Secretary.

El Paso Chapter, No. 157, R. A. M. Meets the second Wednesday of each month at Masonic hall. Visiting companions cordially invited. W. C. HOLMES, R. F. A. KAPLAN, Secretary.

El Paso Commandery, No. 18, K. T. Meets fourth Wednesday of each month at Masonic hall. Visiting Knights cordially invited. W. C. HOLMES, R. F. A. KAPLAN, Secretary.

Alpha Chapter No. 178, O. E. S. Meets every second Saturday of each month. Visiting members of the order cordially invited. Mrs. JULIA MAST, Worthy Patron. WORTHY PATRON.

### I. O. O. F.

El Paso Lodge, No. 284, I. O. O. F. Meets every Monday Night at Odd Fellows' hall. Visiting brothers cordially invited. J. W. WILKINSON, Secretary.

Order Lodge 374, I. O. O. F. Meets every Tuesday night. J. S. MORRISON, Secretary.

Canton of Paso, No. 4, Patriarchs' Militant. Night of meeting second Wednesday in Odd Fellows' hall. W. M. PRICE, Captain. W. E. SHARP, Clerk.

W. M. FRANKLIN Encampment, I. O. O. F. Night of meeting first and third Thursday in Odd Fellows' hall. W. L. WATSON, C. F. HENRY L. CAPPELL, Scribe.

### Miscellaneous.

National Union. Meets fourth Thursday in each month at Odd Fellows' hall. J. W. WILKINSON, Secretary.

Knights of Honor. Meets second and fourth Thursdays of each month at Odd Fellows' hall. Visiting brothers cordially invited. A. HILLE, Dictator. E. A. SHELTON, Reporter.

United Brotherhood of Carpenters and Joiners of El Paso. Meets every Sunday at 10 a. m. at Labor hall. Visiting members welcome. R. E. WILSON, Sec. and Treas.

Woodmen of the World. Fortnally Camp, No. 4. Meets every second and fourth Thursday of each month at their hall, G. A. E. hall, 7 p. m. sharp. Sovereigns and associates cordially invited. G. G. WIMBERLY, Commander. J. T. SULLIVAN, Clerk.

B. P. O. E. El Paso Lodge, No. 187. Meets first and third Thursdays in Odd Fellows' hall. Visiting brothers cordially invited. E. A. SHELTON, Secretary.

A. O. U. W. Meets in G. A. E. hall on the first and third Thursdays in each month. Visiting brothers cordially invited. FRED WIDMAN, W. M. O. O. KINGS, Recorder.

Foresters of America. COURT ROBIN HOOD No. 1. Meets first and third Wednesday night of each month in Odd Fellows' hall. Visiting members welcome. J. F. SULLIVAN, C. E. G. F. ALLEN, Secretary.

### K. of P.

El Paso Lodge, No. 82. Regular meeting every Friday night at Odd Fellows' hall, over the hardware store. Brotherly love will receive a cordial welcome. E. R. S. WM. KIRBY, C. O.

Knights of Labor. Gate City Assembly (L. A. 3041). Meets every Friday evening at the hall corner San Antonio and N. Stanton streets at 8:30 o'clock. JOHN SCHENCK, R. F. R. J. BAKER, R. P.

Colored Knights of Pythias. Myrtle Lodge, No. 10. Regular meeting every Wednesday evening in Union Labor Hall over Sadger's shoe store. Refreshments served. Respectfully invited to attend. W. E. MURPHY, E. of R. and S. W. E. SOUTT, C. O.

Blue Lodge No. 221, K. O. F. Regular meeting every Monday evening at O. E. O. hall. Visiting knights welcome. W. E. HENRY, J. O. GRAY, R. of R. A. S.

## Church Directory

### FIRST PRESBYTERIAN CHURCH

Myrtle Street. Henry W. Moore, Pastor. Residence, 913 North Stanton Street.

HOURS FOR SERVICE. 11 a. m., morning worship. 7:30 p. m., evening worship. 9:45 a. m., Sunday school. 6:15 p. m., Sen. Christian Endeavor. 4:00 p. m., Jr. Christian Endeavor. 7:00 p. m., (Monday) Intermediate Endeavor. 7:30 p. m., Wednesday, prayer meeting.

### FIRST METHODIST EPISCOPAL

Myrtle Street. Rev. M. C. Martie, Pastor. Residence, 913 North Stanton Street.

HOURS FOR SERVICE. 11 a. m., morning worship. 7:30 p. m., evening worship. 9:45 a. m., Sunday school. 6:15 p. m., Sen. Christian Endeavor. 4:00 p. m., Jr. Christian Endeavor. 7:00 p. m., (Monday) Intermediate Endeavor. 7:30 p. m., Wednesday, prayer meeting.

### BAPTIST CHURCH, CORNER SAN

Antonio St. and Magoffin Ave. W. O. Millican, Pastor. Residence, 913 North Stanton Street.

HOURS FOR SERVICE. 9:45 a. m., Sunday school. 11 a. m., morning worship. 3 p. m., Junior Union. 4 p. m., Senior Union. 7:30 p. m., evening worship. 7:30 p. m., Wednesday, prayer meeting.

### CATHOLIC CHURCH OF THE IM-

maculate Conception, Myrtle Ave. and Campbell St. Father Cahill, Rector. Residence, North Oregon St.

Catechism at 9:30 a. m. High mass sermon 10 a. m.

### GERMAN LUTHERAN CHURCH

Rev. Heubertsen, Pastor. Services held every Sunday at 3:30 p. m. in the First M. E. church on Myrtle Ave.

### TRINITY METHODIST EPISCO-

piscopal church, South. Corner Texas and Stanton Sts. Rev. J. T. French, Pastor. Residence, 712 North Campbell street.

HOURS FOR WORSHIP. 11 a. m., morning worship. 7:30 p. m., evening worship. 9:30 a. m., Sunday school. 7:30 p. m., Wednesday, prayer meeting.

### FIRST METHODIST EPISCOPAL

church Myrtle Avenue. Rev. J. G. Hall, Pastor. Parsonage back of church.

HOURS FOR WORSHIP. 11 a. m., morning worship. 7:30 p. m., evening worship. 12 m., class meeting. 9:45 a. m., Sunday school. 6:30 p. m., Epworth League. 7:30 p. m., Wednesday, prayer meeting.

### CHRISTIAN CHURCH, MYRTLE

Ave. Rev. G. H. Morrison, Pastor. Residence, 604 Mesa avenue.

HOURS FOR WORSHIP. 11 a. m., morning worship. 7:30 p. m., evening worship. 9:30 a. m., Sunday school. 6:15 p. m., Senior C. E. 3 p. m., Junior C. E. 7:30 p. m., Wednesday, prayer meeting.

### ST. CLEMENT'S CHURCH, MESA

Ave. Rev. M. C. Martie, Rector. Rectory, joining the church.

HOURS FOR SERVICE. 7:30 a. m., holy communion. 11 a. m., morning prayer. 8:00 p. m., evening prayer. 9:30 a. m., Sunday school. 3 p. m., Catechism. Holy days—10 a. m., holy communion.

### PARISH SOCIETIES.

The Vestry meets the third Monday in each month at 7:30 p. m. The Brotherhood of St. Andrew, (Chapter 441), meets the third Thursday in each month at 7:30 p. m. The Daughters of the King, (Chapter 460), meets every Friday at 2 p. m. The Rector's Aid society meets every Tuesday at 3 p. m., except the Tuesday after the first Sunday in each month.

The Women's Auxiliary, (Margaret B. Martin Branch), meets at 3 p. m. on the Tuesday after the first Sunday in each month.

The Ministering Children's League meets every Saturday afternoon at the residence of Mrs. Floyd Payne.

The Altar Guild meets the Saturday preceding the first Sunday in each month.

### CONGREGATIONAL CHURCH,

(Mexican). Lower El Paso street. Rev. A. C. Wright, Pastor; also, director of Congregational Training School, 501 N. Santa Fe street.

HOURS FOR WORSHIP. 10 a. m., Sunday School. 10 a. m., Senior C. E. 3 p. m., Junior C. E. 7 p. m., Wednesday, prayer meeting.

### Y. M. C. A. SAN FRANCISCO ST.

Wm. Sloan, Secretary. HOURS FOR WORSHIP. 2 p. m., Bible study. 4 p. m., mens' meeting. Rooms open through the week from 9 a. m. to 10 p. m.

### MEXICAN MISSION OF THE ME-

thodist church South. South Campbell street near Fourth street. Rev. J. P. Corbin, Pastor. HOURS FOR